

# Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

TERMS—\$2 PER ANNUM, PAYABLE IN ADVANCE.

VOL. XXIV.

HARTFORD, FRIDAY, JANUARY 23, 1846.

NEW SERIES. VOL. VIII. NO. 46.

SETTER'S PROPENSITY!—Composers, are clever fellows, but they like their types "play such fantasies before high heaven as to make weep." Strange nonsense they us, at a world of pains. In the paper of friend Bailey's paper, we amusing instances of this. "They sent to me, that such politics as he preaches, he does preach. Francis Hawley read the first Josiah!" In this paper a week ago, our "boys" make us very nervous to us, in our lead. Paul glorified in the fact that he idea preacher!" We meant, that he gloried in view of that felt anything but to glory over the.

But this is a species of homely we have to become accustomed to Intelligencer.

YOUNG TO PRAY.—A young man asked his tutor to instruct him and teach him to say his answers 'that he was yet too That cannot be,' said the little have been in the burying ground of the graves; I found many shorter than myself.'

MILK.—It was stated in evidence London Police Court, that more milk in London in a fortnight than in England would give in a day that it is the practice of vendors to add nine quarts of every six they receive from the

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THE MANUFACTURER,  
SITUATE THE NORTH CEMETERY,  
of American and Foreign Marble.  
want of Monuments in strictly Archi-  
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turer and Litchfield, Conn. would re-  
quest the services of Hartford, and  
generally, that he has received an esti-  
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derhill) where he will manufacture at the lowest  
prices, all kinds of MONUMENTS and  
ONES, of the best American and For-

TABLETS, CHIMNEY PIECES, MANTLES,  
BLE, PIER, BUREAU and COURTYARD,  
Italian, or any other kind of  
stone which may be preferred, executed  
and in a superior style of workman-  
ship.

s in want of any kind of work in the  
are respectfully requested to call and  
styles of workmanship before pur-  
chase.

ments delivered to any yard in the city

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part of State House Square, between  
E. and F. This institution is the  
and in the State, having established  
years. It is incorporated with a Capital  
which is invested and secured in the  
manner. It insures Public Buildings,  
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property, from loss or damage by FIRE,  
by wind, water, lightning, or  
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able as possible. Service open for the transac-  
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gentlemen compose the Board of Di-  
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John Warburton,  
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A. G. Hazard,  
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states, with whom Insurance can be ef-  
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1845.

RURANCE COMPANY, incorporated  
the purpose of insuring against loss  
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as favorable as other Offices. The  
Company is principally confined to  
the, therefore so detached that its  
agents in the New Build-  
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the constant attendance is given for the  
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1845.

ROSPECTUS

Hebrew Messenger.

An Baptist Society for Evangelizing  
commence on the first of January.

THLY PUBLICATION,

contain 24 pages, to be called the  
"Gospel," at one dollar per annum.

receipt of the first number. For

The following subjects will be con-  
cerned:

The present efforts to promote

Converted Jews.

and Spiritual Restoration of the

ings of the American Baptist Soci-  
ety among the Jews.

In addition to their residence

or before the first of December

the Rev. C. F. FAY, No. 169

corner of Sullivan and

nestled with the Jews will be ad-  
mitted; but any communica-

Hymns for the prayer meeting

of the Jews, and for the worship

Christian church.

the language of Origen.

The whole passage unmitigated reads thus:

"For this also it was that the church had

from the apostles a tradition to give baptism

to little ones also; since they to whom divine

mysteries were committed knew that there is

in any person the natural pollution of sin,

which must be done away by water and the

Morning Star,

printed and their residence to

the Rev. C. F. FAY, No. 169

corner of Sullivan and

nestled with the Jews will be ad-

mitted; but any communica-

Hymns for the prayer meeting

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OFFICE, CORNER MAIN AND ASYLUM STREETS.

## TERMS.

Subscribers in the city, furnished by the Carrier,  
at Two Dollars per annum.

Papers sent by mail, at \$2.00, payable in advance,  
with a discount of twelve and a half per cent, to  
Agents becoming responsible for six or more copies.

Advertisements will be inserted on the usual terms  
of advertising in this city.

All communications on subjects connected with  
the paper, should be addressed to BURR & SMITH  
post paid.

## Infant Baptism Explained and Defended.

### REVIEW NO. 3.

It is worth while, perhaps, to adduce yet  
more examples in which infant baptism was  
both delayed and opposed during "the next  
700 years" after the fourth century. We find  
such an example in the case of Stephen I.,  
King of Hungary. For although he was born  
of Christian parents, in the tenth century, he  
was not baptized till adult age. That Geysa,  
his father, and Sarolta, his mother, did delay,  
or rather neglect infant baptism, all must admit;  
and how Mr. Griggs knows it, will probably  
inform us in the next edition of his work.

Again, in the works of Ambrose, Epist.  
84, p. 185, there is a letter, addressed to one  
Demetrias, and written subsequently to the  
fourth century. In that letter I find the following  
language in reference to the doctrine of  
Pelagius: "Innumerable souls, and the  
churches in general, have withheld the infection  
of the new doctrine; but some souls have  
imbibed the poison. Hence the insidious  
principles of Pelagius, who asserted that infants  
should be baptized, and that baptism does avail  
them, even if they did not believe in God."

It is probable that Mr. Griggs' quotation  
originated from this passage, and it may be  
thought to convey substantially the same  
sense; yet in making quotations, such disruptions  
and transformations of an author's language  
cannot be tolerated, either by the principles  
of sound criticism, or the spirit of

Christian courtesy."

Let it be particularly noted here that the  
next early writer whom Mr. Griggs cites in  
the advocacy of infant baptism, pleads only  
the authority of probable apostolic tradition,  
and the analogy of circumcision, without pretending  
to claim any warrant for the rite from the  
written precepts of Christ, or the practice  
of the apostles.

Again, Mr. Griggs says that, "Pelagius of  
the same century declares that, 'he never heard  
of any one, even the most impious heretic,  
who asserted that infants are not to be  
baptized.'" p. 27.

Now this pretended quotation, like those  
that precede, is given without any citation; but the reader may rest assured that no such  
language ever fell from the lips, or flowed  
from the pen of Pelagius. For certainly no  
such passage is found in his extant writings,  
and it has been proved beyond the possibility  
of a reasonable doubt, that infant baptism was  
rejected in the time of Pelagius; which he  
must have known, and which he cannot be  
supposed to have denied.

The great question at issue between Pelagius  
and Augustine, was that of original sin. But out of this arose several subordinate questions.  
Hence a real difference of opinion as to the object of baptizing infants, and a mis-  
understanding, or misconception, of Pelagius' views in relation to their salvation: Augustine  
maintaining that infants ought to be  
baptized for the remission of original sin;

and the minister, assert that, from the end  
of the fourth to the beginning of the twelfth  
century, "there were none found who wished  
to delay, much less oppose the baptism of  
infants," must be affected with extreme  
doubt.

Again, we are told by Mr. Griggs that  
"there are but few at the present time, com-  
pared with all who profess the Christian religion,  
that reject infant baptism." p. 28. This  
of course is a question of fact, and cannot  
be determined without positive knowledge.

Referring to that charge, Pelagius says, in  
his letter to pope Innocent, which is probably  
the latest and best authority on this subject,  
the present number of the several religious  
denominations in the United States, is estimated  
as follows: Presbyterians, 431,060; Congregationalists, 203,100; Episcopalians, 90,000;  
Methodists, 1,259,997; Lutherans, 150,204; Dutch Reformed, 32,900; German Reformed, 76,000; Evangelical Germans, 24,000; Moravians, 7,200; Baptists, 1,012,013.

According to this account, the Baptists  
alone number almost half as many as all  
the denominations of pedobaptists together. And  
moreover, it is a notorious fact that very  
many who are members of pedobaptist churches  
reject infant baptism. Yet these together  
with all the Baptists are, according to Mr.  
Griggs, comparatively few. O! Euclid!

It will be recollect that Mr. Griggs in  
the outset professed to base the doctrine of  
infant baptism on the word of God. Yet, as  
if the Bible was not sufficient, he appeals to  
the early Christian fathers. "Origen [A. D.  
185] says 'the church received a tradition  
from the apostles to give baptism to little  
ones, and as promising to some, that is to  
infants, the kingdom of heaven without the  
reception of Christ,'" must be affected with extreme  
doubt.

Now that the pronoun *hoc*, representing  
the thing which is here attributed  
to the church, had never heard from the most impious  
heretic, refers to the promise of the kingdom  
of heaven without the redemption of Christ,  
and not to the denial of infant baptism, is evi-  
dently both from the constructive laws of lan-  
guage, and from the well-established fact that  
infant baptism was opposed in the time of  
Pelagius.

Thus it appears that Origen, Augustine,  
and Pelagius, are all made to speak from  
the pages of this book, language which they never  
uttered. It is true, these half-perfect quo-  
tations were not manufactured by Mr. Griggs;  
for they are found in the works of his prede-  
cessors. But nevertheless, the language of  
ancient authors, when wielded in the warfare  
of truth and error, is sacred; and he who  
constitutes himself the interpreter of all antiquity  
is bound to deal faithfully with the  
thoughts and the words of witnesses long  
since discharged.

## For the Christian Secretary. In what does the real power and prosperity of a Church consist?

1. One vital element of the power and  
prosperity of a church is the personal re-  
generation by the Holy Ghost of each mem-  
ber composing the body; therefore none  
should be admitted to its communion but  
such as give satisfactory evidence of being  
born again. "Except a man be born again,  
he cannot enter into the kingdom of God."

Again, the author tells us that, "Augustine  
[A. D. 354] says, 'the whole church practice  
infant baptism; it was not instituted by Councils,  
but was always in use.'" p. 27.

Here it is asserted that Augustine used the  
language attributed to him by the marks of  
quotation, and also that he uttered that lan-  
guage A. D. 354. The truth is, however,  
that Augustine was not born until A. D. 354;  
and I positively deny that such language occurs  
within the whole compass of his writings.

He does say, in his work against the Donatists,  
"If any one asks for divine authority in this matter, though that which the whole  
church practices, and which has not been in-  
stituted by Councils, but was ever in use, is  
very reasonably believed to be no other than  
a thing delivered by authority of the apostles,  
yet we may, besides, take a true estimate how  
much the sacrament of baptism does avail  
inants, by the circumscription which God's people  
received." Lib. 4. c. 15.

It is probable that Mr. Griggs' quotation  
originated from this passage, and it may be  
thought to convey substantially the same  
sense; yet in making quotations, such disruptions  
and transformations of an author's language  
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# CHRISTIAN SECRETARY.

Christian Secretary.  
HARTFORD, FRIDAY, JAN. 23.

## Ronge, and the New Reformation in Germany.

We are not without apprehensions as to the results of the singular and extensive revolution which has taken place in a large portion of Germany, among the Roman Catholics of that country. Many of the reformers, and among the rest Ronge himself, have very imperfect views of Christian doctrine, and the nature and discipline of Gospel churches. Still it is a movement in the direction of truth and freedom, and will assist in breaking up, or at least weakening the despotism of Rome.

Ronge has recently made a preaching tour, through the principal places in Germany, and has organized many flocks, and excited general attention. In some places he was received with fierce opposition, in others, with the greatest enthusiasm. In Frankfort, Ulm, Darmstadt, and Stuttgart, places of the greatest importance, his reception was exceedingly flattering.

The following description of Ronge's person has been furnished by Mr. Felice the French correspondent of the New York Observer. "Ronge is a man of about forty years of age, of a small and spare form. His black hair and beard completely encase his face. He has thin lips, a black eye and penetrating look. His physiognomy strongly resembles that of a Jew."

Czorski, Colleagues of Ronge, remains mostly in his parish at Schneidau. His character is solid and firm. Though more pious, as it is thought, than Ronge, he has not gone so far in his reforms. Besides he is less rationalistic, and cleaves with great tenacity, to the great doctrine of Christ crucified. But he lacks the vivid enthusiasm of his colleague, which exerts such influence upon the common people.

Both of these men are highly disinterested and generous. Ronge is poor, and refuses to make money, by the revolution, of which he is the master spirit. He speaks with simplicity and dignity, and displays nothing of the fanatic or mountebank.

But this reformer, and many of the philosophical religionists of Germany, have an idea of what is called a *Universal Church*, which is to embrace all of every creed, and of no creed, who choose to enter it. This we fear will constitute the fatal rock to the new body. May Heaven enlighten their minds, and preserve this man and his coadjutors from making shipwreck so fatally and irretrievably.

Another movement, of a professed reformatory character, has commenced among the protestants of Germany. The "friends of light" as they call themselves, are attempting to do the same thing in the old protestant establishments, which Ronge is doing among the Catholics. But they are rank infidels, who, under the garb of a philosophical Christianity, would overturn the most venerable institutions, and break down the whole system of gospel truth. They have recently received a signal rebuke from the King of Prussia, who is known to be an evangelical Christian, of the Hengstenberg and Tholuck school.

Let Christians remember the German Catholics, in their prayers to God. Let them beseech Heaven to shed upon them the spirit of grace, of wisdom, and holy zeal. Doubtless our Heavenly Father will bring good out of temporary evil; and should the new Reformation prove a failure, it may yet prepare the way for the spread of a purer Christianity. "Overturn, overturn, till He whose right it is, shall reign!"

## Missionary Sketches.—No. 4.

Long had the darkness of heathenism brooded over Siam, ere her eastern horizon became illuminated with the dawn of Christianity. Long had the natives worshipped their Gods, ere they knew that their idols having eyes, saw not; and ears, heard not. Siam is chiefly a valley, possessing a fertile soil, and producing luxuriant crops. Wheresoever the Creator is seen; so also is seen the creature, which is honored more than the Creator. In this land, Eliza Grew Jones passed her best and last days. This interesting female was well known to many in this city, and by those friends, who still survive, her memory is esteemed as blessed. Many will recall, by the mere remembrance of her name, her blue eye, flaxen hair, cheerful, animated countenance. To one of her friends am I indebted for much of this sketch. It is a cause of regret, that we have no more extensive memoirs of Mrs. Jones. Much will probably be written of her, when scattered among her friends; her letters abounded in descriptions of scenery and adventure. So public a character as Mrs. Jones ought not to remain so obscure. The public, the love of friends, the cause of missions, demand a more extended memoir.

Eliza Grew, the daughter of Henry and Susan Grew, was born at Providence, R. I., March 30th, 1803. Her parents removed afterwards to this city, where Miss Grew lived until her marriage. She possessed a fine mind, a liberal soul, a lively disposition—amiable in her actions, obliging to her friends, she was loved and appreciated by those who knew her. And yet her biographer can find nothing in her early life of peculiar interest to be recorded.

Lovely as Miss Grew was by nature, it was not until her heart had been softened by Divine Grace, that the finer feelings of the soul became conspicuous. It was then, that her disposition was directed to its proper channel—then, that her countenance beamed with a Saviour's love—then, that her eye sparkled with joy—then, that every feeling, every emotion was alive to the cause of her Saviour. Let the place of prayer bear witness to her attachment to Christ. Let that "book of remembrance" be examined as the record of her fervent prayers. Let the poor speak of her errands of love. Let the degraded of Siam set forth her anxiety for them.

It is interesting to consider the subject of this sketch, in regard to her intellectual powers. These she possessed in a high degree. I have often admired her portrait. Her forehead, pale, high and prominent, her meditative countenance, her projects, denote a mind of excellence and rare power. This power is seen in her journals, in her correspondence, and in her expositions of scripture. She possessed considerable poetic talent. Her ability to describe was fine, her imagination was clear, chaste and elevated. As a specimen of her poetry in reference to description, pathos and imagination, let me refer to an article, entitled "The Mother's Corpse." It will be recollectcd by many.

The husband still survives, and has not forgotten that painful hour. We have room only for a short extract.

"One entered, measuring  
The room with slow and mournful step, he strove  
To calm his bursting heart, ere he approached  
To look upon her. In his youth, her voice  
Had been the first to call him father. Since then  
In many an hour of deep distress, that voice  
Had been his consolation. She was, too,  
The staff of his old age; and when he thought  
Of all her filial love, the tenderness  
Of infancy came o'er him, and he wept."

Miss Grew made a profession of religion in her twenty-fourth year. She was baptized by her father, but for a particular reason, united with the first Congregational church. Her relation was afterward removed to the first Baptist church. She traced back her religious impressions to her seventh year; though those passed away like the early dew, and the morning cloud. In the year 1821, she believed she could trust implicitly in her Saviour. One day reading the 26th verse of the 36th chapter of Ezekiel, and bursting into tears, she cried "Lord, I believe, help thou mine unbelief!" "Then I could say" said she, "my Lord, and my God."

Miss Grew was married to Mr. Jones on the 14th of July 1830, and on the 2d of the following August sailed for Burma. Their departure from home was painful. Her sympathies, her affections were entwined closely around the hearts of her kindred and friends. And often when alone, in after years, did the recollection of former days rush to her mind, and the memory of absent friends was "like the music of Carryl, pleasant and mournful to the soul." As the ship which carried them away moved from the wharf, the voice of prayer ascended to heaven in their behalf, and the last sound that fell upon their ear from their native shore, was a song of praise, proclaiming the triumphs of the Redeemer's cross. Many of the incidents which happened on the voyage, many of her descriptions "of the wild raging seas" which were forwarded to her friends, are full of interest, but at her own request, they have been withheld from the public eye.

Mr. Jones was appointed as a missionary to Burma. He commenced his labors at Amherst, but soon after removed to Maulmain. The missionaries had long desired to go up and possess Siam. It was one of the most thickly settled of the eastern kingdoms; and its language was easily acquired. Mr. Jones at the request of his brethren, sailed from Maulmain and established a new station at Bangkok in Siam. And there on the banks of the Meimain, amid innumerable images of false gods, the truth as it is in Christ was proclaimed. The light of Christianity as it cast its rays upon the surrounding darkness, exposed to view idols of every size and shape, upon the hill-side, at the corners of the streets, in the windows and at the fire-side. Man can never pull these down. The arm of the Lord only can prevail, and cheering is the thought that it shall prevail. Mrs. Jones felt this truth, she knew that unless the Lord blessed her labors, they would be in vain. Her expectations were fully realized. The heathen listened to the Gospel and believed. Her efforts were abundantly successful. She visited from house to house, she established schools, she encouraged the enquirer, she rebuked the scorner. Mrs. Jones was called to mourn the death of two of her offspring, who were taken from her in the loveliness of infancy. Yet she rejoiced, that they were taken, ere the sins of earth had polluted their hearts. "They might have lived, and been the source of grief to their parents," thought she, and this thought comforted her heart. For now they are safe in heaven. He, who said unto us on earth, "suffer little children to come unto me" had taken them to himself. Mrs. Jones lived eight years after she left her native land. Her death was sudden. She possessed her reason to the last moment of her life. A short time before her death, her afflicted husband repeated to her,

"Tis almost done, 'tis almost o'er,  
We're joining those who've gone before."  
To which she replied,  
"Jesus, lover of my soul,  
Let me to thy bosom fly."  
Without a struggle she fell asleep in Jesus. And she has entered upon that rest, which so often was the theme of her song. W. M. S.

**Cassius M. Clay at the N. Y. Tabernacle.**

This indefatigable laborer in the cause of human liberty, being in New York a short time since, was requested by several distinguished citizens to deliver a lecture on the subject of anti-slavery. The request was complied with, and the lecture delivered in the Tabernacle on Monday evening the 12th inst. That immense building was literally crowded to suffocation and thousands went away who were unable to find a spot large enough to stand upon. He spoke two hours and a half, and was listened to with the utmost interest by his large and highly respectable audience. During the evening, he was greeted with frequent bursts of applause. The address was reported in several of the New York papers.

Mr. Clay in the commencement of his remarks stated that the people of the United States claim to be the first who laid down the true basis of the government of men. It is this: that government consists of one omnipotent principle—that men associated in a civilized state shall obtain a greater amount of liberty than they can while living in the natural state. A government like this should give to all associated under it the same rights, and equal liberty. If it does not show that it does this—if it shall in any way trench upon the rights of any portion of the governed, then, said Mr. Clay, that government ought to perish whether it be a republic or a monarchy.

Mr. Clay was not insensible to the injuries inflicted on the African race, and admitted that God has given rights which are marked so clearly on the most dusky face of that injured race—still he was actuated by a desire to accomplish the complete independence of the Anglo Saxon race of America. God has so ordered it that you cannot trench upon the most humblest, meanest link in the great chain of humanity—but the inquiry will reach to the highest link and draw all down with it to destruction. He wished the audience to bear in mind the great truth that justice and interest go together. When will men learn it?

The following extracts from this speech are copied from the New York Evangelist.

He proceeded to state the process of his own conviction of the wrongs and misery of slaves. He had only to look about him to be struck with the evidences of it. I had, (said he,) but to lift my eyes, and the conviction forced itself upon me. Was I fond of power? I saw it existing in the free States. Was I fond of painting, and sculp-

ture, and the arts, those embodiments of the beautiful, the sublime, and the true? I saw them in their highest perfection in the free States. Was I fond of general education?—one of the intellectual achievements which won the glory of our race? I found it in the States of the North.

There was a time when this subject was not understood. Talk to a man about freedom and slavery, he would tell you to look at the cotton crop, the only thing we had to carry to Europe. But, in 1844, Gen. Tallmadge told us that the little State of Massachusetts produced more in manufactures than the whole cotton crop sold for. But, says some Southern objector, the material for these manufactures was bought here and there. Turn to the cotton crop, and you see sixty millions of exports; it is true, but you see not their bacon, the live stock, and the negro clothing that have been imported for the use of the plantations, so that the little State of Massachusetts has accumulated more capital than the whole Slave States put together.

Why, we have seen the Convention at Memphis, and the plan of the great railroad through the Southern States. I will venture to say they have not got it enough at the South to construct it, and if it should ever go into operation, I should not be surprised to find some shrewd Yankees about Boston supplying the whole capital.

The mechanic arts, how there? I am told that if any one will look at the inventions in the Patent Office, he will find almost 90 in 100 from Northern men. How about agriculture? The same pre-eminence in the North. Though the territory of the South is some four times greater, you find the aggregate produce less. And how with internal improvements? We hardly begin to compare with the North; and in that same relation we shall remain forever. No! we shall recede farther and farther from comparisontill the crushing weight of slavery is removed.

I am a Southern man, in feeling and by birth. I love my country; I have great and glorious, and therefore I tell her her faults.

Shall I speak of morale? They tell us, at the South, that slavery is a shield to the morals of the whites. If it were true, which it is not, who could say the God of the universe is a just God, and use such an argument as that? When we go, to morals, we must take society as it is, all the men and all the women. To begin, in the computation, you may put down almost 3,000,000 of criminals at the outset. And have you noticed in the newspapers where the most bloodiest renegades are condemned—murderers, robbers, fugitives? Hundreds of petitions for divorce pouring upon the legislatures annually; yet we find that slavery is a shield to the morality of the whites. It is a universal rule that he who violates one of the laws of nature, will almost inevitably be led to break the rest; but slavery is the very subversion of morals; it is law of force, and when the law of force, Lynch law, ceases, slavery dies.

Mr. Clay then proceeded to state the gross inconsistency of slavery with the Declaration of Independence, and the evident design of its framers that the system should terminate in a brief period. At the formation of the Constitution, our fathers admitted the existence of slavery in the States where it had already been established; but it was designed that the extension of the government should be the extension of freedom. They say no persons shall be deprived of liberty without due process of law. What crimes have the people of Florida, of Louisiana, Arkansas, Missouri and Texas committed, that this principle slumbers with the forgotten states of past ages? None! Then their liberty shall yet be vindicated, and God save the right!

The course he desired was not to vary a hair from the Constitution. Wherever slavery can be constitutionally reached, there reach it and with the extension of territory only freedom.

Mr. Clay then went on to speak of slavery in the District of Columbia; and to show that 100,000,000 of free Northern men have something to do with slavery there, seeing that the National Government has entire jurisdiction over the 10 miles square, and that these 10,000,000 constitute a majority of the constituents of the Government.

There was another way in which slavery could be constitutionally reached. It could be banished from the seas, so far as they were under the jurisdiction of the U. S. Government. The domestic traffic in slaves now carried on between the States could be driven from the ocean under that clause of the Constitution which empowers Congress to regulate commerce.

Mr. Clay adverted to the proposed Convention in the State, for amending the Constitution, and said the time had come when the right of suffrage upon the colored population. His concluding remarks were eloquently impressive. As for myself, said he, though the cause has apparently gone against me, and the liberty of speech and of the press, and the right of Habes Corpus have been struck down in my person, I'M RESOLVED NOT TO GIVE UP! I may indeed be an enthusiast. Webster, Clay, Calhoun, may better comprehend the destiny of this Republic than I; but I cannot give utterance to the conceptions of my own mind.

When I look upon the special developments of European civilization—when I contemplate the growing freedom of the cities, and the middle class which had sprung up between the pretenders to Divine rule on one hand and the abject serf on the other—when I consider the Reformation and the invention of the press—and then see on the southern shore of the continent, an humble individual, amidst untold difficulties and repeated defeats, pursuing the mysterious suggestions which the mighty spirit of God had孕于 his heart, and the liberty of speech and of the press, and the right of Habes Corpus have been struck down in my person, I'M RESOLVED NOT TO GIVE UP!

Mr. Clay, in the commencement of his remarks stated that the people of the United States claim to be the first who laid down the true basis of the government of men. It is this: that government consists of one omnipotent principle—that men associated in a civilized state shall obtain a greater amount of liberty than they can while living in the natural state. A government like this should give to all associated under it the same rights, and equal liberty. If it does not show that it does this—if it shall in any way trench upon the rights of any portion of the governed, then, said Mr. Clay, that government ought to perish whether it be a republic or a monarchy.

Mr. Clay was not insensible to the injuries inflicted on the African race, and admitted that God has given rights which are marked so clearly on the most dusky face of that injured race—still he was actuated by a desire to accomplish the complete independence of the Anglo Saxon race of America.

God has so ordered it that you cannot trench upon the most humblest, meanest link in the great chain of humanity—but the inquiry will reach to the highest link and draw all down with it to destruction.

He wished the audience to bear in mind the great Rock of Plymouth—I have ventured to think that the will of God was there!

When I have remembered the Revolution of '76—the seven years' war—three millions of men standing in arms against the most powerful nation of history, and vindicating their independence—I have thought that their sufferings and death were in vain. When I have gazed and seen the iron-bound fortresses, located in open the battle-field, the dying and the dead—the agonizing cry, "Water, for sake of God! water"—seen the dire condition of this being—pale lips pressing in death the yet loved images of wife, sister, lover—I will not deem all these in vain! I cannot regard this great continent, reaching from the Atlantic to the far Pacific, and from the St. Johns to the Rio del Norte, a Slave Empire, a barbarian people of third-rate civilization!

Like the Roman who looked back upon the glory of his ancestors, in great woe exclaiming,

"Great Scipio's shade walks unawed among us,"—And Pompey's shade walks unawed among us!—the great dead hover around me—LAWRENCE, "Don't give up the ship!"—HENRY, "Give me liberty or give me death!"—ADAMS, "Survive or perish, I am for the Declaration!"—ALLEN, "In the name of the living God, I come!"

Come, then, you ETERNAL! who dwellest not in temples made with hands, but who, in the city's crowd or by the fair forest stream, revealest thyself to the earnest seeker after the True and the Right; inspire our hearts—give us undying courage to pursue the promptings of our spirit; and whether we shall be called to the shade of life to look upon sweet, and kind, and lovely faces as now—or, shut by sorrow and night, world violets shall gloom upon us in our dying hours! O! MY COUNTRY! MATEST THOU YET BE FREE?

**WHAT THOU SEEST, WRITE, AND SEND IT UNTO THE CHURCHES.** Motto of the Christian Secretary.

way to dispose of our spare change than by appropriating it to the benefit of Common Schools. Let

it be liberal a policy be pursued in this State as there

is in Massachusetts in regard to common schools,

and Education will be placed on a better footing

than it has ever been before.

Let our citizens pay for education in the same ratio that the people of

Massachusetts do, and with proper attention in em-

ploying teachers, managing the schools, &c., we

should have the best facilities for educating the ri-

sing generation of any State in the Union.

With in view any hope of being rescued, as it will

take weeks to remove the immense mass of slate

which has fallen in: and if alive, they will be com-

pelled to die the most horrible of all deaths—the

starvation. Three persons have been taken out

after the accident; one of whom, a boy, died soon

after the accident; the others, hope is entertained

of their recovery.

**PLAINFIELD CHURCH.**—We understand that Rev.

James Smith will close his labors with the Bap-

tist church in Plainfield on the second Sabbath in

February next.

**A WARNING TO SABBATH BREAKERS, AND TO**

**CHILDREN IN THE USE OF FIRE-ARMS.**—A young

man by the name of Dwight Fowler, aged 16, was

killed on the plains, between Agawam and Feed-

inghills on Sabbath last, under the

# CHRISTIAN SECRETARY.

**THE GREAT TEACHER.** By John Harris, D. D. Tenth American, from the Tenth London revised edition. Gould, Kendall & Lincoln. For sale by Robins & Smith.

This is a new and revised edition of a work which needs no commendation of ours. It has earned an extensive reputation, both in the old world and in the new, and will richly repay a careful perusal. We think Harris' style somewhat defective. It is too elaborate and wordy. But his thoughts are weighty, and much of his writing is truly eloquent.

**MEMOIR OF A. H. JUDSON.** By Jas. D. Knowles. With a continuation of the History of the Burman Mission to the present time. Boston: Gould, Kendall & Lincoln. For sale by Robins and Smith.

A new edition of this world-renowned Memoir.

The sale of thirty thousand copies in the United States, besides several editions in England—it translation into French and German, and its popularity with all classes of readers, have established its reputation as one of the sweetest and most interesting biographies in the language. Every family, and every Sunday-school, ought to possess one or more copies.

**THE CHURCH OF CHRIST, THE HOPE AND HOME OF THE FREE.** By William R. Williams. New York, Lewis Colby. For sale by Robins & Smith.

We commend to our readers this excellent discourse, preached by Dr. Williams, at the recognition of the South Baptist Church of Brooklyn. It does not indicate the *labor tunc*,—the care and polish of some of his earlier published discourses, but is a good specimen of free and energetic preaching, well adapted to immediate impression and usefulness. The theme and arrangement of the discourse are admirably conceived; and some of the passages have great energy and beauty.

**REASONS FOR LAW:** with some special reference to the Traffic in Intoxicating Liquors. By A. Marsh, Pastor of the Congregational Church in Tolland.

This is a discourse containing a substantial argument in vindication of the justice and reasonableness of restraining the traffic in intoxicating drinks.

The second edition is published. For sale by E. Hunt.

one in the morning about 9 o'clock to ascertain how large a charge but could not draw the rod from the gun then tied a string around it, and Clark the breech of the gun, and Dwight of in the act of pulling out the rod, the charged, the whole contents entering between the two lower ribs, perforated, and caused instant death.

It was held in the body, and a verdict accidental death from the use of fire-

lesson to parents to "train up their children they should go"—and how solemn to children, not to handle those in death.

**BENEVOLENT SOCIETY.**—Mr. Horace of the city fire wardens, has placed on certificate of membership to the Hart's Benevolent Society, which only re-

ceiving up of two or three blanks to make him a member of this excellent Society.

Itself is a beautiful one—a large

and ornate with a large and vignette representing the fire in the

which occurred some six or seven

in the office of the old Connecticut

burnt. The view represents the range

from the Lawrence house in State st.

S. Hotel, including the building on

the, and the State House, yard, trees,

the streets are filled with fire

and citizens, while the flames from the

the streams from the engines,

on the ladders almost in the midst

a very vivid and accurate representation, and reflects much credit on Mr.

the artist.

**V. DENISON.**—We had heard from

and now learn through the Reflec-

tion, after a long and most care-

ful examination of evidence, has been adjudged un-

der of a minister or membership in church.

He has been excluded, by

vote, from the First Baptist church,

of glaring falsehood, and obtain-

ed false pretences, having been sus-

pected by an overwhelming amount of

him by an overwhelming amount of

the title of D. D. has been conferred

Jesse Hartwell, by the University

Nothing has transpired in Congress

a week worthy of notice. The Orde-

ries most of the time.

entered his 56th year on the 7th of

New Publications.

**THE REV. RICHARD CECIL.** Three

York : Robert Carter. For sale by

the works of Cecil, com-

mons, Miscellanies and Remains,

early the Remains, have acquired a

They are distinguished for their

purity. Cecil was a vigorous and

a man of profound and cheerful

the conversational powers, and good

He possessed a remarkably noble

disposition, and presented as fine a

Christian minister as can anywhere

beks deserve the attention of all evan-

gists. They are of particular value to

the gospel, as they contain much of

use and said respecting their office

was distinguished especially for his

practical wisdom, and consist-

ency.

*on the Writings of Joseph Hall, D.D.*

Editor, Norwich, &c. With Observa-

tion on His Life, written by

Edited by A. Huntington Clapp,

Morrill, Wardwell. For

Hunt.

ived in the days of James the First

rose, by his talents and piety, to

the Church of England. But

we trust indeed him to persecute

a poor, but honest man. He was

as a poet and fine writer;

now appears cramped and an-

ossessing for the times in which it

is at present purity and vigor. His Conten-

is much admired, and extensively

and the present selection, we

are acceptable to all who can appre-

re sense, and vigorous writing.

the setting may sometimes ap-

peal to the brilliant, the brilliant will be found

ruining and beautiful.

ING. NO. 88, is for sale at

Carter's Building.

## Found Dead.

A Jury of Inquest was held on the 7th inst., upon the body of a deceased man, found in the woods, in the south east part of the town of East Haddam.

Verdict of the Jury that he came to his death by exposure to the cold.

He was about five feet six inches in height, sandy hair and whiskers, which extended under his chin; had on a striped cotton shirt, black satin vest, mixed satin pantaloons, and one white cravat.

He was supposed to be about 25 years old, had no money, and nothing in his pocket which would lead to a discovery of his name; but was recognized to have been an insane man, who was in this vicinity about six weeks since, who called his name *Edward Shaylor*, and said that he belonged in "Peart street," but the neighbors raised a mob, and it was relinquished.

Letters have been received here as late as the end of Sept., which state that he had taken a house in "Rising Union street," where they were again mobbed; but instead of giving away, as before, they appealed to the U. S. Consul, and the Consul, in turn, appealed to the authorities. Great commotion ensued, and the people held meetings in opposition to the "white devils" as they were called; but the Governor was finally obliged to interfere, and posted upon the house his proclamation commanding the people to be quiet, and no longer resist foreigners' rights. This preserved them from further molestation.

We suppose that Pearl-street in Canton is not a house of ill-fame, but that both it and Rising Union street, are in the general part of the city corresponding to our town, and at considerable distance from the Factories. Mr. Shuck is now on his way to America with his younger children, (the elder ones are here now,) and the mission consists of only Dr. Devan and his lady, with the native helpers.—*Journal of Com.*

**INDEMNITY FOR SLAVES CAPTURED BY ENGLAND IN THE LAST WAR.**—The very interesting development which Mr. Rhett provided for Mr. Adams, in relation to payment which the latter States extorted from England, for Slaves carried away during the War of 1812, is full of instruction to the North and of warning to the South.

The great difficulty, according to a determination to give up the acts of slavery results in a War with England, for every slave liberated in 1812, '13, and '14, there will be one hundred! And for these slaves, when Peace returns, there will be no indemnity! England is not the England she was. She has no slave property of her own to be protected now. Since that War she has emancipated her millions of African slaves. She will now spurn the demand for indemnity. Nor will any nation, now as in 1814, dream of righting.

Let the South, therefore, go into this War with eyes open. It is a War of their own seeking.

It is the War of a Southern President, in whose hands the question of Peace or War rests. Let Virginia and South Carolina and Georgia and Louisiana, whose Coasts are exposed, see to this matter.—*Albany Eve. Jour.*

**From the New Orleans Delta, Jan. 9th.**

## From Mexico.

By the schooner Joaquina, Martinez, master, which sailed from Tamico on the 1st inst., and arrived here yesterday, we learn that Gen. Paredes had raised the standard of revolution, and was in the field with 10,000 men.

There is no account of any important movement, but we are to expect that he will be soon joined by Gen. Morelos, who is now in the field with 10,000 men.

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# CHRISTIAN SECRETARY.

## Poetry.

For the Christian Secretary.

### Pure Religion.

The good man smiles to wipe the sufferer's eye,  
And bows to listen to the orphan's prayer;  
Off from his hoary he can freely spare  
A part, the anguish'd widow's need supply,  
Nor passes the lone wretched stranger by.  
What heaven has given, he delights to share,  
Confiding in his heavenly Father's care,  
With eye of faith serenely lifted high,  
He keeps his garments clean, and pure from sin,  
And doing good to all, peace in his breast,  
Nor lets the darker passions brood within;—  
Severs the galling chains of the oppress'd;  
Such is Religion undefiled and pure,  
And such before Jehovah only will endure.  
Worcester, Mass., Jan. 1846. JUSTITIA.

### The Midnight Call.

BY MRS. M. L. GARDNER.

There came a voice! "Who dare," said I,  
"Disturb me in the midnight hour?"  
Mortal, I'm Time—attend my tread,  
And learn how vast, how great my power.  
Dost thou not know 'tis thine to die?  
Tis thine to stand before thy God?—  
Behold how swift the moments fly,  
And mark the winding paths I've trod.

"Awake! and listen; dream no more;  
Shake off thy sloth—one year has fled  
Since last I entered at thy door,  
And stood beside thy curtained bed.

"One warning more I would thee give,  
Ere I am onward in my flight:—  
Forsake the ways of sin, and live,  
And revel in the Gospel light.

"East, west, and north and south, have seen,  
Have felt the impress of my hand;  
No spot on earth, but where I've been,—  
I've drunk the sea, and shrank the land;

"I've seen the loftiest temples fall  
That e'er were reared by mortal skill—  
All, all, obedient to my call,  
Have crumbled, and are crumbling still.

"Mortal, thou too must pass away,  
Thy name and place be known no more;  
Prepare thy bark without delay,  
To bear thee to an unknown shore.

"The clock strikes twelve! another year  
Has fled forever!—learn to die—  
Remember time—each moment's dear,  
Short is thy passage to the sky."

"Stop, stop," I cried, "one moment, Time—  
One little instant, stop, I pray!"  
I'm done," he cried, in words sublime,  
And danted on his noiseless way!

Just then, the fire that lay concealed  
Beneath the embers, brightly burned;  
The blaze, the Word of God revealed,  
And to its sacred page I turned.

Though many years have passed and gone,  
That midnight call is fresh to me;  
I hear it when I'm all alone,  
And shall through all eternity.

### Religious and Moral.

#### Temptation of John Calvin.

The following anecdote of Calvin, while it does much honor to his moral and religious character, is a curious historical fact, which deserves to be generally known. It was related at Geneva, by Diiodati, one of C. lvin's successors, to the first Lord Otrerry, who flourished under the reign of Charles I. The extract is taken from "The State Letters and Memoirs of the Right Honorable Roger Boyle."

"Eckius being sent by the Pope, legate into France, upon his return resolved to take Geneva, his way, on purpose to see Calvin; and if occasion were, to attempt reducing him to the Roman Church.—Therefore, when Eckius was come within a league of Geneva, he left his retinue there, and went, accompanied with one man to the city in the forenoon. Putting up his horse at an inn, he inquired where Calvin lived, whose house being showed him, he knocked at the door, and Calvin himself came to open to him. Eckius inquiring for Mr. Calvin, he was told he was the person. Eckius acquainted him that he was a stranger; and having heard much of his fame, was come to wait upon him. Calvin invited him to come in, and he entered the house with him; where, discoursing of many things concerning religion, Eckius perceived Calvin to be an ingenuous, learned man, and desired to know if he had not a garden to walk in. To which Calvin, replying that he had, they both went into it; and there Eckius began to inquire of him why he left the Roman Church, and offered him some arguments to persuade him to return; but Calvin could by no means be inclined to think of it. At last Eckius told him that he would put his life in his hands; and it then said he was Eckius the Pope's legate. At the discovery, Calvin was not a little surprised, and begged his pardon, that he had not treated him with that respect which was due to his quality. Eckius returned the compliment, and told him if he would come back to the Roman church, he would certainly procure for him a Cardinal's cap. But Calvin was not to be moved by such an offer. Eckius then asked him what revenge he had? He told the Cardinal he had that house and garden, and fifty livers per annum, besides an annual present of some wine and corn; on which he lived very contentedly. Eckius told him, that a man of his parts deserved a greater revenue;—and then renewed his invitation to come over to the Roman church, promising a better stipend if he would. But Calvin giving him thanks, assured him he was well satisfied with his condition. About this time dinner was ready, when he entertained his company as well as he could, excused the defects of it, and paid him great respect. Eckius after dinner desired to know, if he might not be admitted to see the church, which anciently was the cathedral of that city. Calvin very readily answered that

he might; accordingly he sent to the officers to be ready with the keys, and desired some of the syndics to be there present, not acquainting them who the stranger was. As soon, therefore, as it was convenient, they both went towards the church, and as Eckius was coming out of Calvin's house, he drew out a purse, with about one hundred pistoles, and presented it to Calvin. But Calvin desired to be excused; Eckius told him he gave it him to buy books, as well as to express his respect for him. Calvin, with much regret took the purse, and they proceeded to the church, where the syndics and officers waited upon them; at the sight of whom Eckius thought he had been betrayed, and whispered his thoughts in Calvin's ear; but Calvin assured him to the contrary. Thereupon they went into the church; and Eckius having seen all, told Calvin he did not expect to find things in so decent an order, having been told to the contrary. After having taken a full view of everything, Eckius was returning out of the church, but Calvin stopped him a little, and calling the syndics and officers together, took the purse of gold which Eckius had given to him, telling them that he had received that gold from his worthy stranger, and that now he gave it to the poor and so put it all into the poor box that was kept there. The syndics thanked the stranger, and Eckius admired the charity and modesty of Calvin. When they came out of the church, Calvin invited Eckius again to his house, but he replied that he must depart; so thanking him for all his civilities, offered to take his leave. But Calvin waited upon him to the inn, and walked with him a mile out of the territories of Geneva, where with great compliments, they took a farewell of each other."

**Peace Principles.**

A few years ago, I met an elderly man in the Hartford stage, whose conversation led me to reflect on the baseness and iniquity often concealed behind the apparent glory of war. The thumb of his right hand hung down as if suspended by a piece of thread, and some of the passengers inquired the cause. "A Malayan woman cut the muscle with her sabre," was the reply.

"A Malayan woman!" they exclaimed.—"How came you fighting with a woman?" "I did not know she was a woman, for we all dress alike there," said he. "I was on board the U. S. ship Potomac when it was sent out to chastise the Malays for murdering the crew of a Salem vessel.—We attacked one of their forts, and killed some two hundred or more. Many of them were women; and I can tell you the Malay women are as good fighters as the men."

After answering several questions concerning the conflict, he was silent for a moment, and then added, with a sigh, "Ah, that was a bad business. I do not like to remember it; I wish I never had had anything to do with it. I have been a seaman from my youth, and I know the Malays well. They are a brave and honest people. Deal fairly with them and they will treat you well, and may be trusted with gold. The Americans were to blame in that business. The truth is, christian nations are generally to blame in the outset, in all their difficulties with less civilized people. Deal fairly with them and they will treat you well, and may be trusted with gold. The Americans were to blame in that business. The truth is, christian nations are generally to blame in the outset, in all their difficulties with less civilized people. Deal fairly with them and they will treat you well, and may be trusted with gold. The Americans were to blame in that business. 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